We. The houses in the oldest negri lama were
342 very large. A whole group of perhaps five fami-
178 lies could live in one. The new style houses,
592 without the "cage" inside and the hooded roof, are easier to keep clean and are better in general. Most of the houses built today are
166 of the new style. Very few move around in the kampong, and even fewer move out of or into the kampong.

There is extremely little if any migration from one community to another here.

484 Traveling is done for only very short dis-
829 tances, and they know nothing about areas beyond Larantuka.

20 The kakang has the only telephone here. There is no telegraph. There is no mail service. There is no postman. The priest has a battery radio, but he lives in Riangkamië. Rumor is a very strong thing here, and when the
[727] Japanese were entering the story spread that
[797] they were going to kill all Christians, but not Mohammedans. Many thought it would be good to change their religion and wear a songko.

829 They agree that as their children learn
186 about the world at large the position of the
769 local area sinks in importance. But very few people have much knowledge about the world. This is really the lowest place I have been in yet. Most of the people are strongly attached to their own kampong, and the ancestor cult is very important in localism.

721 Small wars are still carried on, although
578 large ones as in the old days are forbidden by
423 the Dutch. The traditional ally of Wailolong
609 is Leloba. The traditional enemy of Wailolong is Riangkamië, and about fifteen years ago they had a war with Riangkamië. Leloba is now at war with Waibalun, but Riangkamië is also an enemy. The wars are always over borders. The
609 guru says that this is because there is not
423 enough land and that this is also why no aliens

574 He furnished us with fair food, rice and chicken, and coffee, and then fixed up the beds without mosquito nets in one room. The son of 872 the mandur of the pasanggrahan of Badjawa was with us, on his way to school in Ende, and he had a little packet of clothes, a canteen and a ukulele. The latter was in sad condition. 484 He slept on the floor on a mat. The next morning we just about made it across the river with our goods lifted by the men in order to lighten the jeep. This was a hard experience, and we decided to make the western run only once 132 more, at the end. This rainy season is too hard here and it is dangerous because there is always a risk of delay from floods or landslides. Ende seemed luxurious after this run to the west.

124 The assistant was in Ende for a tax meeting of kapitan, and after noon I took him and the kapitan and the latter's servant to Roworeke. They had to work on taxation in the afternoon, so I decided to start in tomorrow morning. Roworeke, as usual, is always troublesome. The jeep was overcrowded with many riders. I took them out, and came back with a load.

Incidental notes on Flores: We saw the use 482 of a tumpline in Sikka. This is true also for Nageh and Ngada. They use this for carrying loads especially in Sikka and also for betel ingredients in Ngada. They use small plaited bags.

302 Girls in Ngada and Nageh have half-shaved tonsures. This is not true of all, but certainly of many of the girls. There are variations in style, including topknots. I note the latter on boys too.

721 A Ngada man denied head-hunting at any time 346 and said that there is no head under the new 231 ndaru, but rather a red dog, a pig, and a cock, all buried alive. But ENI says that there was [554] head-hunting and that Ngada heroes had goatskin bands under their knees formerly.

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614 like that of Odja here) is in Worowai now. Woro
361 came from Ndungga (Lio). It is unknown at present where Soa, Songo, and Mboti came from. Fongi came from Wolotope (Lio). Sue came from Tombe (Rabu; Rewarangga). Wai came from Wolotolo (Lio). Mbonggi came from Volofeo (Rewarangga). Pare came from Mbomba (Berai). Lenalaba came from Dile (Lio). Watu came from Rabu (Rewarangga). Gusi came from Watusipi (Berai). Wadja came from Potu (Nggobe).

622 Then we got onto the matter of who may be-
565 come kepala kampong. They said that he must be of the bangsawan class or the people will not follow him. Thus he must be of a mosa laki family. There are three possibilities in the rank of the kampongs:

(1) The kepala kampong and the mosa laki mere are the same man.

(2) The kepala kampong and the mosa laki mere are brothers.

(3) The kepala kampong and the mosa laki mere are of the same family.

Thus Roworeke has a kepala kampong of the mosa laki family. The same situation is true in Worowai and Manunggo'o. Worowaku has a kepala kampong and mosa laki mere in the same person. In Arereke they are in the same family, and so on.

632 The offices in the gemeente are: kapitan, the Big Four, the oppas (oppa), djurutulis (djurutuli), and mandur (oro kuni).

624 The officers of the kampong are: kepala kampong, the Little Four, mandur (oro kuni).

875 The two school teachers live in Waturoga. The head teacher is from Maumere, the other from Ndona. The religious teacher lives in Roworeke.

●484 Everyone here in Roworeke has at least gone to Ende. They have seen little else, however. When they go to Ende they usually go for a single

484 day at a time. Some people here go to the mountains, but they never go very far. Almost none has ever left the district, and those who have did so seldom and perhaps only once, for example to Nggobe or to another nearby area. Only the [625] police have been to Ngada or other Flores areas. And there are only two policemen.

[169] There are no soldiers here. No one here has ever left Indonesia.

[443] There are no regular traders in the kampong. One could say that there are no regular trips made to the outside.

Those few who have been outside of Roworeke relate, on their return, that other places are completely different from Roworeke. How true this is! They are not specific, however.

[178] There has been little change in the very non-moving character of the people here. They just know so little that they never think about leaving.

People here who have never seen any other place than Roworeke and Ende, i.e., just the [162] road to town and back, number about two hundred and fifty, that is about fifty per cent of the population. For example, these people have never seen even Rukuramba. This is especially true of the old people, although all except the children have seen Ende. Trips to Ende are not frequent. This is perhaps the most completely non-moving place I have seen yet.

484 152 186 Reasons given for not moving or visiting or traveling outside of this immediate vicinity are that there is too much work in the kampong for people to leave at any time. And formerly, there was a strong fear of war and a general fear of anyplace except home. There was never any reason to leave the area, but if one wanted to there was no objection. Aside from the war danger in former times (especially did Roworeke fight against Nggobe and Rodja), the old folk

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484 are afraid to sleep outside, even today. They
152 fear evil spirits (they say setan) of the out-
186 side. This is a real and vivid fear to them.
[176]

Roworeke does not have a telephone, telegraph
20 or radio. Mail is brought by people who happen to go to Ende, and letters are mailed by the same means. A letter is first sent by the Post Office to the office of the Radja. It may take a long time to get here.

There is a gong used for signaling (it is located near the kapitan's house) on the occasions of the death of a noble, a tax meeting, and the like. News is spread fast by rumor, and the gossip here is uncanny. Everyone in the area knew when the kapitan went with us to Kilimutu.

There are no "local authorities" on the news front. The only people who would approach this are the two police. News bulletins from the Information Service are practically never delivered here. Such things simply do not get this far. There are no traders who give news.

443 There are markets and there is a market system. The district markets are located at:

1.	Kilometer 14. (Friday)	An empty place, merely.	
2.	Kilometer 24.	The same thing.	(Saturday)
3.	Kilometer 33.	In Lio	(Monday)
4.	Kilometer 52.	In Lio.	(Tuesday)
5.	Kilometer 66.	Wolowaru. Lio.	(Wednesday?)

Thus there is a circuit, and the Ende traders (papalele) go by truck, day by day, up to the mountains and then down to the start and then over again. Sunday is evidently out (Christian influence, evidently). These traders make little
[563] money as they are mere tools of the Chinese who
[426] lend to them at high rates or merely pay them salaries, or let them buy and sell on a commission basis.

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721 guages and thus carry on negotiations) would
[634] request soldiers. Such wars were usually against the coastal folk on the north, that is, Lio and Ende there. In the old days, just
721 about every outside kampong was considered
●484 dangerous and it was seldom that a trip was
578 made there unless a bond of friendship existed
178 between one's kampong and the area visited.
[608] Now all of these kampongs are friendly. Still I note that they don't like to sleep all night outside the kampong. This is especially true of the old folks.

829 Note on ideas concerning the "place" of the local kampong in the world: In just about every kampong, when I ask about the ranking of world countries in population, they do not know what to say (although a young boy knew that China was the largest), but at once the assistant and others get paper and copy down the exact ranking from me with figures. They evidently want to spring the question on other people and stick them. It does show a definite curiosity about these things.

608 The people here have a sort of pela bond
574 between kampongs, or at least they did at one
578 time in the past. They do not drink the blood
178 of each other as in Ambon, but they hold a feast and drink the blood and eat the hearts of the animals killed. And they eat together. They pledge that they will not war against each other and that they will show a certain degree of hospitality to each other. Thus Roworeke has such a bond with Waturoga, Waturoga with Ndona, etc. This was all in the past, and I didn't find out if there are any survivals. I think there are, because the guru from Ndona said that it is easy for him to live in Waturoga as his kampong had a bond with it. In addition, he married in.

721 War was tabooed by the Dutch in 1908, and
648 since then there have been no wars.
656

000 Radja's kampong.

721 There used to be much warfare with the Mohammedan coastal folk too. And war was waged with other districts and tribes, but this was rare, and was largely tied up with the higher politics of the radja. A pure border war, however, was one carried on with the district Lewotala.

186 621 484 Only a very few people locally have been in other places enough to have inferiority feelings about their own village. They have all seen the town of Larantuka, but this is not much and they get tired of it after a little while. Those who have, for example, seen Makassae, of whom there are very few, are less happy when they come back. This is a real difference. They tell a lot about the big town. Thus, the truth is that in all Flores the towns are so little and are so much like the kampongs (i.e. dull), that there is little contrast. Therefore, they see no advantage locally as over against the kampongs. Of the kampongs here all are about the same in wealth and land holdings. Lewohala and Watuwiti have a bit better land and perhaps more of it; thus, in general, one place is about as good as another.

721 178 578 691 693 Wars were waged over borders, women, and molesting children. Now warfare is outlawed, although they still carry it on in a modified way. For example, there is a dispute of this kind going on now between Leloba and Waibalun, although the chief says that they must not carry on a war. There have been repeated grievances; their patience is gone. A band goes out hot for revenge and although the chiefs in general try to keep the people from war they are unsuccessful. Most disputes are settled by legal procedures, with the kakang as the main judge and the kepala kampong, radja tuan, and kelake of the kampongs concerned making up the court.

693 614 For inter-suku cases, the court is made up

War

829 a small scale.

Everyone here knows the places in and the arrangement of the kampong and the district and the Larantuka town road. Perhaps only ten people know about the setup as far as Maumere, and probably only the guru is clear about the rest of Flores. Perhaps only two people know about the general arrangement of the geography of Indonesia. And except for a few place names and countries, no one knows about world geography.

One boy who is in the fifth grade knew the population of Indonesia, and he also knew the population of the United States! He was absolutely correct. Other people could not give this information, and as for other countries even he had no idea.

As usual we got a terrific reaction when we told them how few people there were in Holland. They muttered for several minutes. They said that two men in Wailolong and one in Leloba receive the mission paper. Perhaps ten other people borrow and read it.

[797] [204]

484 521 203 The very few people who have visited towns outside of Flores are loquacious in telling about their experiences, mostly limited to kampong life. Others listen to this, but there is evidently very little reaction.

178 632 651 There has been just about no change in the political structure in the last fifty years here. The kakang and all others were here long ago. The kakang has shifted from one kampong to another and that's about all. The traditional system of government has seen little change. Taxation started forty years ago. Now they pay a tax of fl. 1.00 for each animal killed for food, and fl. 10.00 for each animal killed for sale. (This just about stops any chance of a meat-selling market or animal industry.)

000 Today there are more meetings and greater

War

797 that there was less open conflict than in Leloba.
798 There was a chance to mix the pagan with the new
177 and develop a syncretism. In Leloba it was a
184 life and death struggle, and indeed it was, as
578 the issue shows, a showdown. Perhaps Roy refused to compromise. This is a very interesting contrast. They had their fight out in Leloba and gave up paganism, while Wailolong held onto a little of the old. Indeed, he says that the Catholics in Wailolong do many of the pagan rites today, whereas the Catholics of Leloba have no ceremonies left to participate in.

[665] Since there are no political parties here,
797 and the real issue in Wailolong now is religion,
177 since all depends on it, I went right back to
798 the struggle on this point too. The leader of
578 the Catholics in Wailolong is the guru from Bama. His outside origin is a handicap. (I am just about sure that Roy is the main man to destroy paganism in Leloba. He was the perfect man for the job.) The leader of the pagans is Blawa, the kelake of one of the Datong ama. He is the one who shares the office with the legitimate kelake, Doeng, who is less able to do so. The Radja tuan of this head suku is not so eloquent, and so Blawa is the center of resistance. I asked if he got along all right with the guru
[181] and with Roy, and he said yes. Again the mild-
[152] ness of the folk stands out, together with their tolerance. They simply do not show anger.

Anyway, the pagans, even Blawa, have given up. Their only struggle is over little things (please let us have at least one little girl for a tuno wudjo!). They just try to hold on, like their last gasp. They are going down the road to death, and after them the pagans will be eclipsed. It is dramatic.

166 The only people who go away from here usually
●484 go to jail, as Roy says. This is the only trip they make.

Wa.

582 Larantuka market and likes her. He finds that
584 she is from, for example, Lewotala. Then he tells his father, and the latter goes there and asks "whence her blood." If the relationship is not close, or there is a relationship but they figure it out to be all right, then they go ahead with arrangements (how these people work at their rules!) Anyway, when
[583] they marry outside the area of the local pattern, they must pay a higher bride price in order "to fix it up." Thus, this is not the right thing to do, and it requires the same kind of thing in a way as a breach of exogamy. In a way, it is a breach of endogamy, in a sense that one should marry within the "adat belt."

"The Ordered World of Ili Mandiri."

582 Roy says that he believes that if more people
621 traveled outside of the area there would be more marriages outside of the area. This might, I think, lead to a final confusion of the rules. To keep such a complex scheme going they have to keep the marriages from going out of bounds, where the rules are off. If the rules get far enough off they may go out of vogue.

Marriages outside of East Flores are very
● [484] rare, and only in a few cases has this happened. They have been local men who have traveled outside, for example, the few soldiers.

[609] There is not a single case of a marriage with foreigners.

582 The average marriage age used to be older.
178 It might be even thirty or thirty-five for men. Now it tends to be anything over eighteen for girls and anything over twenty for boys. They still have the feeling against too early a marriage. They say that if the couple are too young, it is not good as the children will not be so healthy and it will not be too good for the health of the parents. Young people can marry more easily today because the children

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361 hills and down to the coast. This caused much
[648] malaria and misery all over Indonesia. And after many years, the Dutch let them move up higher again, having stopped the spirit of revolt. (One can find this very expression in the reports.)

Five families from Wailolong have moved into Balela, a kampong inside the town of Larantuka (note that several Leloba families have moved there too). Balela is a little uphill, and perhaps this is the reason for the movement. I also think that it may have some relations with the "behind the mountain" area. Anyway, of these five families, only one has moved back to Wailolong. They simply do not move very much.

443 No one, but no one, has moved into the kam-
438 pong, except for women marrying in (and the
[166] two gurus). There are no toko or shops in Wailolong. They do not even have warong here. The women come from the beach area to sell and buy a few things (e.g., to buy arak, and to sell fish). These women come from such places as Waibalun, Larantuka, etc. But there is not much trade.

● 484 Everyone here has seen at least some other kampong, if only a nearby one. There are some old people who have never seen Larantuka town, or at least that is what he thinks.

167 Only two people that he knows have left Wailolong to work in some other place. One of them at least went to Borneo. As yet they have not returned.

697 Roy said that all who have been to jail have
648 seen Larantuka town. This is one way to see the world. There is real bitterness here about the jail business, and I hear it cropping up
648 constantly. The Dutch really ruled here with an iron hand, especially Seegeler, they say, whose report I got from Twerda. He was the

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000 that is all.

166 609 567 614 769 There are no rites for ordinary folk who just enter the kampong. In the old days, however, when new slaves came in they had to have rites in order to tell the ancestors that they were new members of the clan. This pretty well clinches the slave entering va'u matter. They just do. This is why the former slaves are members of the clans. Only those on the inside know who is who. The longer the time gets from slavery days the more it is not brought up.

563 443 793 The only Europeans here are the pastors. The traders are Chinese and Arabs and natives. The business of the occasional Chinese pedlar with his coolie is quite usual here. They stay usually for only a few hours.

The pastors tell stories to the local people about Europe, etc. The Chinese who are regular [203] pedlars have been in Manggarai for a long time, and they spread some news.

• 484 In these local kampongs everyone has been to another kampong. The women go outside their own kampong less often and do not go so far [438] away as the men. Men go out to trade horses, buy tobacco, etc. During the Japanese occupation they ranged far in order to buy cloth, etc. However, all of this was within Manggarai. All have been to Ruteng.

All have been outside Rahong, as they have been to Ruteng. At least fifty per cent of the local population have never seen the sea. One person has gone to Ende, and two have gone [167] to Kupang as soldiers. One went to Makassar to work. The Japanese took several to Riung to work, but most of the people have never left Manggarai. No one from here has ever left Indonesia. In all Manggarai, the assistant thinks only one person has ever left Flores. He is a pastor, I think.

Wac

484 In the Japanese time trips were made to
166 seek cloth, etc., but now this is done to a
lesser degree, and the people never leave Mang-
garai although there is quite a bit of movement
[438] within the area. The people who do this moving
are the men who buy and sell horses, tobacco,
etc. If they are away for long or at some dis-
tance, there is a feast when they return. The
four who have left the area have not yet re-
turned. When they do there will be a great
gathering to hear their experiences. The as-
sistant has seen this happen in Pau. Formerly
there were no relations really with even near-
by places like Tjumbi, except for marriages,
and if they went to war in the dalu's army, or
had internal wars, (which were rare). Nowadays
there are many more relations within Manggarai.
[621] In the rituals the only environs mentioned are
the environs of the kampong. This comprises
the ritual world and the social world of yore.
484 Today they travel more than they did before,
178 but still they do not go very far. Formerly
492 any outsider was fair game for robbery and
166 murder. Thus they were afraid to go afar.
[609] There is little in the way of transportation
here. Also, the kampong is a bit too far from
Ruteng to make regular trips back and forth
easy. However, the horses make Manggarai peo-
ple greater travelers than, for example, the
inhabitants of Larantuka. Every household has
[422] at least one to two horses. They are a big
thing here, and now I see why I got the impres-
sion at once that there is more internal move-
ment here than in most of the Flores areas. It
is the horses. The people are fine riders, and
the horses, although small, are fast and
[562] spirited. Women used to mount carefully and
the horse on which they rode was led. Now they
jump on and gallop off (still, I don't see many
women riding horses).

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20 weeks before the letter from the pastor about it reached the assistant.

[202] There are no regular messengers, but when, formerly, the dalu were sending orders, a messenger with a kris brought the orders. The kris showed that he had the authority of the dalu. Even today a bearer of news of death carries a spear (yesterday one was going about here with a spear). Formerly, if there was a war, a messenger carried a tomato leaf and firewood. The assistant remembers in 1931 seeing the last one of these messengers, when Pau was all ready to go to war against another kampong. The police heard of this and stopped it. It was a border dispute.

[203] There are no markets and no heralds here. News travels by rumor. As yet there are no local "authorities" on the news front. The bulletins from Makassar are posted in the school at Tjantjar.

484 There are no sailors from this village at all, but plenty of the men go out to trade. However, they do not go far away.

829 In regard to interest in news, the local attention is directed to Veol and Rahong events and somewhat to those in Manggarai. Little is known about the rest of Flores or Indonesia, and nothing about the world. The war opened the doors only a crack, which is really inconsiderable. It is evident that this opening did not hit very hard here. And the effects of the Indonesian revolution have hardly hit here either. It is increasing a bit here now, but the tempo is still quite slow. This is simply a very remote place, and this kampong is especially remote. Just imagine those farther off.

In regard to the rest of Indonesia, some of the people know only various place names. Concerning the rest of the world, many, perhaps

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538 but many are still remembered. I get the idea that the decline here is not so great as in many other areas.

● 484 There is practically no desire here yet to go to places which are "happier."

721 266 There was no head-hunting here at any time, nor was there any cannibalism, although they did drink blood for revenge pleasure in war. There was no human sacrifice and no torture.

681 The death punishment was given for murder, a slave having sex relations with a kraeng woman, primary incest (but more distant incest was punished by a purifying rite only). The way the death punishment was carried out here and in Pongkor was to throw the victim down into a river from a high point.

411 231 Note: To kill a beast the people here use a spear or a long knife. It is nearly always the latter.

778 824 The tjompang tree may be only either waringin or dadap.

515 I see plenty of lice-plucking here. The pretty wife of the head guru I saw plucking the head of another woman. And I see this all over. And here, judging by the smell, they seldom bathe. I see no bathing places. Toilets are evidently holes in the ground enclosed by a screen. I don't remember seeing lice-plucking in Makassar or Buginese areas, but perhaps they do it too. I also do not remember seeing it in Ambon. The Toradja certainly do it. Note that the Endenese and people in Larantuka bathe. The Toradja don't. I think it is probably mountain people (especially the dirty Ngada) who do not bathe and also who have more lice. In this regard, note the Manggarai Ngada, Toradja, and Batak. The Minangkabau, although living in the mountains, bathe (a sign of former coastal life?).

124 Thus ended the Manggarai work, and the as-